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## THE WAY LEADING TO CESSATION OF SUFFERING IN BUDDHISM VIEWPOINTS

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### ABSTRACT

The central goal of Buddhism is to initiate a transformative process that would help people become less capable of perpetrating suffering, stress, and sickness of the mind. The Lord Buddha diagnosed the sickness (suffering), identified its cause (the original cause of suffering), explained that the sickness was curable (the cessation of suffering), and showed the way to treat the sickness (the way leading to the cessation of suffering). In order to solve the causes, there is the threefold training: morality (sīla), meditation (samādhi) and wisdom (paññā) respectively. As he emphasized, “Friends, the evil herein is greed and hate. There is a Middle Way for the abandoning of greed and hate, giving vision, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna”. Middle Way is just this Noble Eightfold Path. It has eight elements: (1) Right view or right understanding; (2) Right thought or right intention; (3) Right speech; (4) Right action; (5) Right livelihood; (6) Right effort; (7) Right mindfulness; (8) Right concentration. These eight elements are divided into three groups or also called Threefold Training of the path: (1) Wisdom (paññā) involves the right view, right thought; (2) Morality (sīla) involves the right speech, right action, and right livelihood; (3) Meditation (samādhi) involves the right effort, right mindfulness, and right concentration. The ordinary human life described and cherished as progress to happiness that is in fact rooted in suffering. This is because a human being is controlled by greed, hatred, and delusion. To break this cycle, men need to embrace training that will lead to true happiness and peace. Training entails developing oneself so that one is able to lead the life in a beautiful and correct manner pursuing the path that will lead to the cessation of suffering.

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## INTRODUCTION

The central goal of Buddhism is to initiate a transformative process that would help people become less capable of perpetrating suffering, stress, and sickness of the mind. The Buddha was like a great physician. He diagnosed the sickness (suffering - *dukkha*), identified its cause (the original cause of suffering - *dukkha samudaya*), explained that the sickness was curable (the cessation of suffering - *dukkha nirodha*), and showed the way to treat the sickness (the way leading to cessation of suffering - *dukkhanirodha magga*). This is the four noble truths (*cattāri ariyasaccāni*). The Four Noble Truths (*Cattāri Ariyasaccāni*), expounded in the Buddha's first discourse after His enlightenment to His five ascetic companions at *Rishipatana* (*Isipatana* in *Pāli*) today *Sarnath*, is one of the most fundamental teachings of Buddhism. They are “The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the

noble truth of the way leading to the cessation of suffering. These are the Four Noble Truths”.<sup>1</sup> Human beings today are facing suffering, tension, stress and so many kinds of mental sickness, though they have created powerful science and technology. According to Buddhism, all these suffering are originated from human desires and cravings that were explained scientifically and methodologically by the Buddha over 2500 years before. “Buddhism is the science of suffering and a methodology of its eradication. It essentially deals with man, or rather with all living and suffering beings entrapped in the treadmill of desire and craving. It instructs its followers not to accept its teachings uncritically, but to test them in the light of their own experience. Further, it asks them to take certain basic teachings on trust in initial stages, and adopt a positive and open-minded attitude. Thus Buddhism concerns with the

<sup>1</sup> Bhikkhu Bodhi, trans., *Samyutta Nikāya – The Connected Discourses of the Buddha*, vol.II, Boston: Wisdom Publications, 2000, p.1856. (*Samyutta Nikāya*, v.436).

development of understanding more than the acceptance of creedal formulas”.<sup>2</sup> Therefore, the Four Noble Truths are the truths of the world. These above quotes are the teachings of Four Noble Truths. We here only discuss very generally the first three Truths, but the fourth Truth (the method to end suffering) will be explained in details. The method of the Four Noble Truths is the first, recognizing and facing the problems directly. By living with and trying to understand the suffering, tension, stress and any mental sickness, a person gradually understands common characteristics of the problems (*dukkha*). The second, contemplating on the problems and attempting to find their causes (*dukkha samudaya*) that are desire, hatred, and delusion. The third, aiming at the goal that all human beings wish, it is the life of happiness (*dukkha nirodha*). The fourth, with the right methods, all the seeds of suffering, stress and other mental sickness will be totally resolved (*dukkhanirodha magga*).

**The Way Leading to Cessation of Suffering (*Dukkhanirodha Magga*):** As mentioned above root causes of suffering, tension, stress and other mental sicknesses are the three poisons: desire, hatred, and delusion. In order to solve the causes, there is the threefold training (*tisikkhā*): morality (*sīla*), meditation (*samādhi*) and wisdom (*paññā*) respectively. As the Buddha emphasized, “Friends, the evil herein is greed and hate. There is a Middle Way for the abandoning of greed and hate, giving vision, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to *nibbāna*. And what is that Middle Way? It is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This is the Middle Way giving vision, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to *nibbāna*”.<sup>3</sup>

The Noble Eightfold Path (Pali: *Ariyo Aṭṭhaṅgiko Maggo*, Sanskrit: *Āryaṣṭāṅgamārga*) has eight elements:

- Right view or right understanding (*sammā-ditṭhi/ samyaktṛṣṭi*)
- Right thought or right intention (*sammā-sankappa/ samyaksamkalpa*)
- Right speech (*sammā-vācā/ samyagvāk*)
- Right action (*sammā-kammanta/ samyakkarmānta*)
- Right livelihood (*sammā-ājīva/ samyagājīva*)
- Right effort (*sammā-vāyāma/ samyagvyāyāma*)
- Right mindfulness (*sammā-sati/ samyaksmrṭi*)
- Right concentration (*sammā-samādhi/ samyaksamādhi*).

These eight elements are divided into three groups or also called Threefold Training of the path:

- Wisdom (*paññā/ prajñā*) involves right view, right thought.
- Morality (*sīla/ śīla*) involves right speech, right action, and right livelihood.
- Meditation (*samādhi*) involves right effort, right mindfulness, and right concentration.

The Buddha advised that people should confront suffering, and not to hide from it. Equally important, we must contemplate its

causes, which are linked directly or indirectly to greed, hatred, and delusion. The seeds (*bījas*) of all of these are the root causes of evil, the root causes of suffering, tension, stress, and sickness. So, people would argue that suffering can be eradicated, if we educate ourselves properly in morality (*sīla*), mindfulness (*samādhi*) and understanding or wisdom (*paññā*). Therefore, the Buddha gave a comprehensive discourse: “This is morality, this is concentration, this is wisdom. Concentration, when imbued with morality, brings great fruit and profit. Wisdom, when imbued with concentration, brings great fruit and profit. The mind imbued with wisdom becomes completely free from the corruptions, that is, from the corruption of sensuality, of becoming, of false views and of ignorance”.<sup>4</sup> Therefore, when our mind imbued with morality, concentration, and wisdom, the corruption of greed, hatred, and delusion will be totally eliminated.

**Morality (*Sīla*):** Morality (*sīla*) consists of several overlapping meanings all connected with right conduct. In some contexts it means actions conforming to moral principles, in others the principles themselves, in still others the virtuous qualities of character that result from the observance of moral principles. ‘Morality’ in the sense of precepts or principles represents the formalistic side of the ethical training; ‘morality’ as a virtue – the animating spirit, and ‘morality’ as of right behavior. ‘Morality’ is often defined as the renunciation of individual bad actions of body, speech, and thought. It can be said that behavior aspect is the basis for all the progress of spiritual training, it is the essential factor for the goal of cessation of tress and suffering and attainment of happiness and peace in one’s mind. The Buddha always advised His disciples to follow the rules of morality and let seeing danger in the slightest fault. He advised all His disciples: “Virtue that is well purified and views that is straight. Then, *Bhikkhu*, when your virtue is well purified and your view straight, based upon virtue, established upon virtue, you should develop the four establishments of mindfulness in a threefold way”.<sup>5</sup> Thus, the virtual principles lay down not only for the restraining one who involves in the immoral actions, speeches and thoughts, but also guide and help him/her to develop and purify the mind.

The training of ‘Morality’ aspect in Threefold Training of Noble Eightfold Path is the doing in the mental factors – Right Speech, Right Action, and Right Livelihood – this training enables one to cultivate the seeds of moral precepts in the mind. Therefore, the training of the three factors of morality is training for five sense-organs consciousnesses, because they link directly with outside phenomena. Thus, the training in ‘morality’ brings the benefit of mental purification, prevents the seeds of defilements to be perfumed in the mind, which dictate to one what lines of conduct he should follow. So, these three factors of morality can be understood as the fundamental prerequisites for the good conduct of human beings when they set out to a achieve successful career, as well as a peaceful and happy life.

**Right Speech:** Right Speech means abstaining from false speech, abstaining from slanderous speech or double-edged speech, abstaining from harsh speech, and abstaining from

<sup>2</sup> Baidyanath Labh, *The Ocean of Buddhist Wisdom*, vol.II, New Delhi: New Bharatiya Book Corporation, 2009, p.149.

<sup>3</sup> Bhikkhu Nānamoli & Bhikkhu Bodhi, trans., *Majjhima Nikāya – The Middle Length Discourses of the Buddha*, Kandy, Sri Lanka: Buddhist Publication Society, 1995, pp.100-102. (*Majjhima Nikāya*, i.16).

<sup>4</sup> Maurice Walshe, trans., *Dīgha Nikāya – The Long Discourses of the Buddha*, Boston: Wisdom Publications, 1995, p.240. (*Dīgha Nikāya*, ii.93).

<sup>5</sup> Bhikkhu Bodhi, trans., *Samyutta Nikāya – The Connected Discourses of the Buddha*, vol.II, Boston: Wisdom Publications, 2000, p.1629. (*Samyutta Nikāya*, v.143).

embroidered speech.<sup>6</sup> One word of bad speech and its offshoot, the written word, can destroy lives, create violence, enemies or wars; on contrary, the useful and true word can offer us the peace and happiness. In our modern age today, the positive and negative words are very easy to widespread for the rapidly multiplied increase in means, speed and ranges of communication. The capacity for verbal expression, oral and written, has often been regarded as the distinguishing mark of the human species. From this, people can appreciate the need to make this capacity the means to human excellence rather than, as too often has been the case, the sign of human degradation. Though Right Speech establishes a highly important element of the truth, men regularly undervalue the power of speech. As a result, man practices very little control over the ability of speech. People have all been very greatly hurt by others' words at some time in lives. In the area of public life, we can clearly see how those who are able to communicate effectively are able to influence people tremendously, for better or for worse. It is said that a harsh word can hurt more intensely than a weapon, but a soothing word can be a modification for the heart and mind of the most hardened criminal. Maybe more than anything else, the ability of speech distinguishes humans from animals. Therefore, if everyone hopes to create a society in harmony and happiness, they must control, nourish, and use their speech in useful ways. However, conventionally, we usually talk of these characteristics of wrong speech that are lying, backbiting or slander, harsh, embroidered speech, and idle talk. Therefore, the Buddha educated his son, *Rāhula* about the importance of avoiding lying. He used the example of a vessel. The vessel had a little of the water in the bottom, which he asked *Rāhula* to look at, commenting, "The virtue and renunciation of those who are not ashamed of lying are small, like the small amount of water in the vessel". Next, the Buddha threw away the water in the vessel and said, "Those who are not ashamed of lying to throw away their virtue, just as I have thrown away this water". Then He showed *Rāhula* the empty vessel and said, "Just as empty is the virtue and renunciation of those who habitually tell lies".<sup>7</sup> Here the Buddha used the vessel to demonstrate that one's practice of wholesome actions, one's good behavior, and character, are intimately influenced by lying.

If a man is sure that he can act in one way and speak in another, then he will not waver to act badly, since he will be convinced that he will be able to cover up his injurious actions by lying. Therefore, lying opens the door to all kinds of unwholesome acts. Slander is divisive. It creates quarrels between relatives, friends, and colleagues, and it creates pain and disharmony in society. Consequently, if someone does not want to hear a slanderous speech from others, he must not be slanderous to them. Likewise, people should not be swearing others with harsh words. On the contrary, we should talk politely to others, as we would like them to talk to us. The type of idle talk means malevolent gossip that is diverting everyone by narrating others' faults and failings. In brief, men should refrain from deception, creating division among others, abusing others, and idling away time at their expense. Instead, they should communicate meaningfully to others, encourage

understanding between all people, all friends, all neighbors, and give to them the helpful advice. The Buddha once said, "Pleasant speech is as sweet as honey; truthful speech is beautiful, like a flower; and wrong speech is unwholesome, like filth".<sup>8</sup> So when one tries, for his own good and the good of others, to cultivate the right speech, one should respect both the truth and the happiness of others. Therefore, to develop a harmonious society, everyone should cultivate and use such speech, which is truthful, bring harmonious, kind and meaningful.

**Right Action:** Right Action which is traditionally taught as the major aspect of the precepts means refraining from unwholesome deeds (bad karmas) that occur with the body as their natural means of expression. The pivotal element in this path is the mental factor of abstinence, but because this abstinence applies to actions performed through the body, it is called "Right Action." The Buddha mentioned three components of Right Action: abstaining from taking life, abstaining from taking what is not given, and abstaining from sexual misconduct.<sup>9</sup> Moreover, fundamental quality (*bīja*) of Right Action is non-harming (*ahiṃsā*). It means acting in such a way that we do not harm other beings. But Buddhist *ahiṃsā* in a wider meaning refers to loving-kindness or respect for life, compassion or sympathy to the suffering of others. In other words, *ahiṃsā* implies human actions performed in the spirit of humanism for the welfare and happiness of all living beings.

The Buddha said:

"If one were as one's name implies  
You would be a harmless one (*ahiṃsāka*).  
But it is one who does no harm at all  
By body, speech, or mind.  
Who really is a harmless one  
As he does not harm others".<sup>10</sup>

*Ahiṃsā* is the most important contribution of Buddhism to human civilization. Therefore, to live in this complicated political, economic and social reality, a major part of one's spiritual practice is spent on showing compassion to other people and all the other beings around him. Due to the proliferation of conflicts on the planet, people suffer from pain and hopelessness. Moreover, there are so many places in the world today, where people are tortured and put in prison for their views about religion, politics or culture. Even in countries where that does not happen so much, there is no war, there is a lot of harm being inflicted by people upon each other. Each person is expected not only to shun harming but also avoid inciting others to harm. The basis of the practice of *ahiṃsā* is compassion, loving-kindness, gentleness, mercy and a feeling of shame of the cruelty of killing and injuring life. So, *ahiṃsā* is considered a noble act because it can bring peace and happiness to one who practices it.

**Right Livelihood:** Right Livelihood is the way of practicing morality. It is an extension of the regulations of Right Action

<sup>6</sup> Bhikkhu Ñānamoli & Bhikkhu Bodhi, trans., *Majjhima Nikāya – The Middle Length Discourses of the Buddha*, Kandy, Sri Lanka: Buddhist Publication Society, 1995, p.936. (*Majjhima Nikāya*, iii.74).

<sup>7</sup> Bhikkhu Ñānamoli & Bhikkhu Bodhi, trans., *Majjhima Nikāya – The Middle Length Discourses of the Buddha*, Kandy, Sri Lanka: Buddhist Publication Society, 1995, p.523. (*Majjhima Nikāya*, i.414).

<sup>8</sup> Peter Della Santina, *The Tree of Enlightenment: An Introduction to the Major Traditions of Buddhism*, Taiwan: Chico Dharma Study Foundation, 1997, p.51.

<sup>9</sup> Bhikkhu Ñānamoli & Bhikkhu Bodhi, trans., *Majjhima Nikāya – The Middle Length Discourses of the Buddha*, Kandy, Sri Lanka: Buddhist Publication Society, 1995, p.937. (*Majjhima Nikāya*, iii.75).

<sup>10</sup> Bhikkhu Bodhi, trans., *Saṃyutta Nikāya – The Connected Discourses of the Buddha*, vol.I, Boston: Wisdom Publications, 2000, p.259. (*Saṃyutta Nikāya*, i.164).

to the domain of employment. In the cases of Right Speech and Right Action, the underlying values are respected for truth, for the happiness of others, and for life, possessions, and personal relationships. Right Livelihood means earning a living in a method that does not transgress these fundamental ethical values. The Buddha said: “but he who lives a hundred years, vicious and unrestrained, a life of one day is better if a man is virtuous and reflecting”.<sup>11</sup> Right Livelihood is the way that people earn the necessary things for their lives in legal and right means. Wealth is important for the life of Buddhist lay disciples but it should be gained in, first in legal rules and moral traditional aspect of the country where they live; in other words, they should follow the governmental rules to earn they live, and secondly in the moral aspect of Buddhism, they should avoid to commit to the moral precepts (here five precepts that are taken by Buddhists), or avoid to create harm and suffering for others. “In this case, a clansman has wealth acquired by energetic striving, amassed by strength of arm, won by sweat, lawful and lawfully gotten. At the thought: Wealth is mine acquired by energetic striving... lawfully gotten, bliss comes to him, satisfaction comes to him”.<sup>12</sup> In *Āṅguttara Nikāya*, the Buddha mentions that Right Livelihood is abstaining from trading in weapons (being a weaponry salesperson), living beings (including raising animals for slaughter as well as slave trade and prostitution), meat (being a butcher, meat salesperson, hunter or fisherman), alcoholic drinks, and poison.<sup>13</sup> However, Buddhist disciples gain it in the right means, abstaining from trading in weapons, animals, slaves, alcoholic drinks and so on, because they will bring the suffering for others.

**Concentration (*Samādhi*):** As mentioned above, the ‘Morality’ is the progress of purification of conduct which is established by the three elements: Right Speech, Right Action, and Right Livelihood. These elements are also to serve as the basis for a concentration of Threefold Training of the way, which leads to peace and happiness for all sentient beings. It advances from moral restraint to direct mental training, includes the three factors: Right Effort, Right Mindfulness, and Right Concentration. In the Threefold Training, ‘Wisdom’ is an important factor of the purification of the mind, but the concentration is the primary factor to open the mind. It brings the requisite penetration to our mind by focusing on a fixable observation. In order to Right Concentration to succeed in an individual who needs to help from his effort and mindfulness to attain happiness. Effort supplies him/her the energies to overcome the tiredness and painfulness; mindfulness provides him the stabilizing point for awareness.

**Right Effort:** Right Effort is explained as the decision, exertion, effort, and determination of the mind to the non-generation of evil and unwholesome tendencies which express attachment, hatred, and delusion. It means that one nourishes a positive attitude and has enthusiasm in the things he does, whether in his career, in his study, or in his practice of the path. There are four characteristics of Right Effort, which one

who wants to train the mental progress must practice attaining the ultimate aim of the path. They are:<sup>14</sup>

- To prevent the arising of unarisen evil unwholesome states;
- To abandon evil unwholesome states those have already arisen;
- To arouse wholesome states that have not yet arisen;
- To maintain, develop, and perfect wholesome states already arose.

Therefore, by applying Right Effort, one can decrease and finally eradicate the number of unwholesome mental states and increases and sturdily finds wholesome thoughts as a natural part of the mind.

**Right Mindfulness:** The Buddha said that in order to understand the Dharma to bring the happiness from suffering, we have approached to see, to study and to practice, because it is always suitable for those who come to see and realize it within themselves only. “He acquires perfect confidence in the *Dhamma* thus: The *Dhamma* is well proclaimed by the Blessed One, visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves”.<sup>15</sup> The method of the Four Noble Truths, the way to attain happiness and peace of all is not the secret and remote characteristics, but it is the truth of individual own experience by training the mind through the righteous observation to its natures. The result that one gets on the progress of insight in the mind is the ‘mindfulness’. Mindfulness is a presence of mind, attentiveness or awareness. It represents a state of acute consciousness of the body and spiritual phenomena. In *Mahācatṭrisaka Sutta* (The Great Forty), the 117<sup>th</sup> of *Majjhima Nikāya*, the Buddha said that mindfulness which relates to the wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, and wrong concentration is wrong mindfulness; on the contrary, is right mindfulness.<sup>16</sup> Moreover, the Buddha emphasized that Right Mindfulness is one of the key methods that lead to peace and happiness, this is the direct path for the purification of individuals, for the surmounting of sorrow and lamentation, for the disappearance of suffering and pain, for the attainment of the happiness, for the realization of *Nibbāna*, including four factors of mindfulness. “*Bhikkhus*, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realization of *nibbāna* - namely, the four foundations of mindfulness.

What are the four? Here, *bhikkhus*, a *bhikkhu* abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating

<sup>11</sup> *Dhammapada*, verse.110. (F. Max Muller, ed., *The Sacred Books of the East*, Vol.X, Part I, *The Dhammapada*, trans. F. Max Muller, Oxford: Clarendon Press, 1898).

<sup>12</sup> F.L. Woodward, trans., *Āṅguttara Nikāya – The Book of the Gradual Sayings*, vol.II, Oxford: The Pali Text Society, 2001, p.78. (*Āṅguttara Nikāya*, ii.68).

<sup>13</sup> E.M. Hare, trans., *Āṅguttara Nikāya – The Book of the Gradual Sayings*, vol.III, Oxford: The Pali Text Society, 2001, p.153. (*Āṅguttara Nikāya*, iii.208).

<sup>14</sup> Bhikkhu Ñāṇamoli & Bhikkhu Bodhi, trans., *Majjhima Nikāya – The Middle Length Discourses of the Buddha*, Kandy, Sri Lanka: Buddhist Publication Society, 1995, p.1100. (*Majjhima Nikāya*, iii.252).

<sup>15</sup> Bhikkhu Ñāṇamoli & Bhikkhu Bodhi, trans., *Majjhima Nikāya – The Middle Length Discourses of the Buddha*, Kandy, Sri Lanka: Buddhist Publication Society, 1995, p.119. (*Majjhima Nikāya*, i.38).

<sup>16</sup> Bhikkhu Ñāṇamoli & Bhikkhu Bodhi, trans., *Majjhima Nikāya – The Middle Length Discourses of the Buddha*, Kandy, Sri Lanka: Buddhist Publication Society, 1995, p.934. (*Majjhima Nikāya*, iii.72).

mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world".<sup>17</sup> Thus, Right Mindfulness is a principal part of all people's everyday life in which we act in full consciousness of our actions, feelings, and thoughts as well as that of our environment. "If an earnest person has roused himself, if he is not forgetful if his deeds are pure, if he acts with consideration, if he restrains himself, and lives according to law, - then his glory will increase. By rousing himself, by earnestness, by restraint and control, the wise man may make for himself an island which no flood can overwhelm".<sup>18</sup>

### Right Concentration

Concentration is a mental characteristic of an individual who is in the state of meditation, or progress of spiritual training or purification of mind. It is the high-level state of consciousness, it provides the mental factor for the mind to focus every activity on its object. When the objects of the mind that relate to the unwholesome elements are called wrong concentration. On the contrary, it is the Right Concentration. The Buddha said that "What, *bhikkhus*, is noble right concentration with its supports and its requisites, that is, right view, right intention, right speech, right action, right livelihood, right effort, and right mindfulness? Unification of mind equipped with these seven factors is called noble right concentration with its supports and its requisites".<sup>19</sup> By the way of practice under a knowledgeable master, Right Concentration brings two advantages. Firstly, it conduces to spiritual and bodily happiness, ease, joyfulness, composure, and tranquility. Secondly, it transforms the mind into an efficient instrument of beholding things as they truly are and arranges the mind to obtain wisdom. "Like a noble horse when touched by the whip, be ye strenuous and eager, and by faith, by virtue, by energy, by meditation, by discernment of the law you will overcome this great pain, perfect in knowledge and in behaviour, and never forgetful".<sup>20</sup> Right Concentration includes four levels of the achievement of deep meditation which culminate in the advancement of non-discriminatory apprehension or calmness with regard to what is detected. It is as well as a middle standpoint in the way in which we apprehend ourselves and the sphere. The mind is absolutely absorbed in the object without disturbances, fluctuating, nervousness or somnolence.

**Wisdom (*Paññā*):** Wisdom is the recognizing ability that insights directly and really of thing. It is not attached to other things or ego of recognizing the subject. So wisdom is the recognition of thing in itself. In the spiritual training of noble eightfold path, wisdom is the result of the function of two factors, the right view and right thought. The Right view provides the perspective for practice; right intention, the sense of direction. But the two do not expire in this preparatory role. For when the mind has been refined by the training in moral discipline and concentration, it arrives at a superior right view

and right intention, which now form the proper training in the higher wisdom.

**Right View:** Right View is known as the foundation of moral and spiritual development. It would be the most comprehensive view that can be adopted within the limitation of human knowledge and understanding. Right view is the forerunner of the entire path, the guide for all the other factors. Right view is the result of the training's progress of mental consciousness that is only active consciousness of the system of consciousness. Its role is the General for the cultivation of consciousness, it is the decision of inner transformation of all consciousnesses into wisdom (*paññā*). Depending on the factor of right view, the practitioner clearly knows their beginning act, their direction, their goal, and all their progress to attain the high levels in the spiritual training. Without the basis of this factor, the practitioner will lose in the path of earning happiness. So, one who is successful in the training of right view is liberated from delusion, the cause of all mistakes and sufferings, and through this result, he can cut off all evil causes (defiled *bījas*) from his mind and comes to be emancipated. This is the well contemplating in the suffering, the causes of suffering, the cessation of suffering, and the path leading to the cessation of suffering; and well understanding their objects without outflowing thought, observes them here and now, immediately effective, understanding, seeing them as themselves. "When, friends, a noble disciple understands the unwholesome and the root of the unwholesome, the wholesome and the root of the wholesome, in that way he is one of right view, whose view is straight, who has perfect confidence in the *Dhamma* and has arrived at this true *Dhamma*".<sup>21</sup> Therefore, a noble aim of a practicing Buddhist is to nurture Wisdom or true *Dharma*, true happiness by gaining Right view about himself, life and all phenomena. "*Bhikkhus*, there is what is given and what is offered and what is sacrificed; there are fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are in the world good and virtuous recluses and *brahmins* who have realized for themselves by direct knowledge and declare this world and the other world. This is the right view".<sup>22</sup>

**Right Thought:** The Thought is the idea that sets up in our mind, it is the source governing all our actions and speeches. The Buddha said: "all that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage. All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him".<sup>23</sup> Right thought is the unselfish attitude of an individual about the happiness of others. It is the recognizing state of liberation from the phenomenal as well as the selfish of oneself. It is also the thinking state of compassion, loving-kindness, and benevolence in the individual mind. So, when he/she acts with

<sup>17</sup> Bhikkhu Ñānamoli & Bhikkhu Bodhi, trans., *Majjhima Nikāya – The Middle Length Discourses of the Buddha*, Kandy, Sri Lanka: Buddhist Publication Society, 1995, p.145. (*Majjhima Nikāya*, i.56).

<sup>18</sup> *Dhammapada*, verses.24-25. (F. Max Muller, ed., *The Sacred Books of the East*, Vol.X, Part I, *The Dhammapada*, trans. F. Max Muller, Oxford: Clarendon Press, 1898).

<sup>19</sup> Bhikkhu Ñānamoli & Bhikkhu Bodhi, trans., *Majjhima Nikāya – The Middle Length Discourses of the Buddha*, Kandy, Sri Lanka: Buddhist Publication Society, 1995, p.934. (*Majjhima Nikāya*, iii.72).

<sup>20</sup> *Dhammapada*, verse.144. (F. Max Muller, ed., *The Sacred Books of the East*, Vol.X, Part I, *The Dhammapada*, trans. F. Max Muller, Oxford: Clarendon Press, 1898).

<sup>21</sup> Bhikkhu Ñānamoli & Bhikkhu Bodhi, trans., *Majjhima Nikāya – The Middle Length Discourses of the Buddha*, Kandy, Sri Lanka: Buddhist Publication Society, 1995, p.132. (*Majjhima Nikāya*, i.47).

<sup>22</sup> Bhikkhu Ñānamoli & Bhikkhu Bodhi, trans., *Majjhima Nikāya – The Middle Length Discourses of the Buddha*, Kandy, Sri Lanka: Buddhist Publication Society, 1995, p.934. (*Majjhima Nikāya*, iii.72).

<sup>23</sup> *Dhammapada*, verses.1-2. (F. Max Muller, ed., *The Sacred Books of the East*, Vol.X, Part I, *The Dhammapada*, trans. F. Max Muller, Oxford: Clarendon Press, 1898).

his/her thoughts that will bring to others and all sentient beings the benefit and happiness. Therefore, when we develop our thought along with the training of the spiritual way, our thought will be gradually changed from the ill-will, hatred into the kindness, harmless and compassion. Moreover, these aspects of thought are more improved, the delusion (wrong views) is more reduced. The afflictions are gradually eliminated. This will open the door to transforming all seeds of afflictions of the mind into the seeds of *Bodhi* (enlightenment).

### Conclusion

Therefore, the training of the mind and training in morality and concentration will help one to develop knowledge in tandem with goodness and beauty. The Buddha stated that: “Just as a *bhikkhu* possessed of virtue, concentration and wisdom would here and now enjoy final knowledge”.<sup>24</sup> Once one develops training in wisdom, one will understand things differently; that is different from what has always been taught in ordinary life. The ordinary human life described and cherished as progress to happiness that is in fact rooted in suffering. This is because a human being is controlled by greed, hatred, and delusion. To break this cycle, men need to embrace training that will lead to true happiness and peace. It is that one who practices the threefold training must cultivate wisdom alongside morality, as well as train in concentration. The highest goal of training in the Buddhist system is liberation from ignorance or attaining wisdom. At this stage, intellectual and emotional understandings blend with compassion.

<sup>24</sup> Bhikkhu Ñāṇamoli & Bhikkhu Bodhi, trans., *Majjhima Nikāya – The Middle Length Discourses of the Buddha*, Kandy, Sri Lanka: Buddhist Publication Society, 1995, p.173. (*Majjhima Nikāya*, i.78).

This understanding does not mean dominating or possessing others, it refers to helping other sentient beings until helping becomes an endless personal mission. Training entails developing oneself so that one is able to lead the life in a beautiful and correct manner pursuing the path that will lead to the cessation of suffering.

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